

Another thing don't do. Send no more men to the South to get money. The King thought of this.

is like democratic America, stained with blood. It has the price of blood in its treasury. Oh! that Free Church of Scotland! I am for freedom everywhere, and rejoice that that church is a free one, but it has received a paltry bribe, and abetted slavery. I have no idea they will send back the money. I fully believe would send it back, but the divinity school would not. I would send back the money she would it is to a dignity and glory which she has not yet attained. If the money were to go back it would be a death blow to slavery; or if it did not immediately destroy it, it would be a millstone around its neck, which would sink it down to the depths of the sea. Then, indeed, the slaveholder would howl in anguish, but we would hold a glorious jubilee over a redeemed race. (Great cheering.)

Q. How do you feel about the new England Convention on the untouchable in core markets?

selection. You don't know you are under the hammer of the auctioneer! You don't know the presumption of slavery. Should one of your colored subjects go in a ship to the South, slavery would demand that though a British subject, the colored man would be imprisoned, and there he would be to die until the vessel was ready to sail, and the captain has got his clearance papers. That is, does slavery do to British subjects in the South. Does your flag wave in mockery over your heads, or not. There is a controversy between you and the Southern States of America. They would sell one of your subjects at the auction block, if the captain were not to pay the expenses of his detention in prison until he was ready to sail. (Disapprobation.) I want to see some of you go to the Southern United States to repeal these wicked laws, or to say that there can be no treaty of amity between you and them. What would the Americans say, if you were to do the same to their subjects? Such is our law, and if there be but the law, that is enough, and you ought to demand its immediate repeal. We have a law that all men are equal, and then we have a law authorizing one man to sell another. (Cheers.) Join us then in our efforts, for we are with you. We are with slavery, and we are with the evil for you in this community. It is democracy which enslaves. I do not denounce democracy. Democracy declares that all men are equal. Slavery does not necessarily exist with it, but in defiance of our republicanism. Never let the minions of tyranny confound republicanism and slavery. It also exists despite of Christianity. I want no Christianity mingled with the institutions of slavery. I want Christianity such as Jesus taught, such as Jesus taught his disciples to teach, which comprehends us all—which makes the world our country, and all

Mr. Garrison seconded the resolution moved by Mr. Wright, and sat down amid great applause.

The general meeting, here asked a question respecting Mr. Garrison's statement as to British subjects being sold in the Southern States. The Chairman answered, confirming the remarks of Mr. Garrison, that such really was the law of the U. S.

Mr. F. DOUGLASS then addressed the meeting at some length. He said—"The question has arisen this evening respecting the individuals attending the alliance. I wish to say a word about those gentlemen. I have no objection to their coming here, and being slaveholders. I believe that some who are in London at the present time are slaveholders. Slaveholders are not compromising; they are uncon-

promising in their devotion to slavery; and any insult offered to slavery—the slightest opposition to it—would be regarded as an insult to God and Christ. They are not men to go into alliance when they are not invited. It takes gringing, time-serving men to do that. A word with regard to the character of these men. It has been asked if they go the whole length of slavery as we have heard it to-night. No, they do not. But they are, in my opinion, the most dangerous class of men in the country. They will do everything in their power to hinder the progress of that cause by misrepresenting the sentiments of the advocates and defenders of the cause of emancipation. I understand that there are some of the British members of the Evangelical Alliance present here this evening. I want to tell you, don't you dare to open your lips against the Roman Catholic missionaries who are now in the land, reading the sacred Scriptures without, at the same time, you address those slaveholding, woman-whipping Christians in the United States, (tremendous ap-

Take the occasion, whenever that question comes up (hear hear), to pour into the unwilling ears of the American delegates the whole truth upon this subject. (Loud cheers.) To them, then, while they keep the Bible from the people, they are unfaithful to the people. (Applause.) Mr. Douglass, after alluding to the deputation from the Free Church of Scotland, went on as follows:—One Rev. Gentleman, and I am sorry to say he belongs to rather a liberal class in the United States—I allude to the Unitarian body—(hear hear)—said to me, while I was in America, (Amherst, Mass.) to shame by the constant rebuke of such friends of freedom as Mr. James Haughton, sought an apology for the existence of slavery from the alleged fact, that there is an impassable barrier between the two classes, black and white, in the United States. That is, that the Negro is incapable of improvement in the United States. He next stated that the Negro had showed no moral or religious incapacity, and that all they required was, the privilege of education. He then gave a most humorous description of the style in which the Negro is treated in America, and concluded by moving a resolution to the effect, that as man was created in the image of God, he could not have been intended to become his fellow-man's property, used as a chattel.

observed, that although we could do little for the slave in his own country, though we could not go over there and help to break his chain, there were many Americans coming over here, and we could let them know what were our sentiments as to the atrocious system of injustice and sin, which is the deep disgrace and shame of our country.

THE COLLECTOR, from New York, then rose from near the platform, and, after sometime, succeeded in obtaining a hearing. He said that he had been amused and astonished at the addresses he had heard, and the wilful misrepresentations which had been made of the state of slavery in America—(great uproar). As their social institutions—(renewed

"Oh, oh" was a medical man. The American slaveholders did not view slavery as the English do. He could make every allowance for them. The benevolence of those who opposed them was not what they did; they believed that they were acting conscientiously, justly, and honorably. But the slaveholders did not view it in the same light; they were not informed of it. Douglass proceeded to enlighten the students in which a slave was not to be abolished; but happening, in alluding to Maryland, to speak of it as the State that colored man Douglass came from, he raised a storm of groaning which entirely prevented him from going on with his remarks. He, however, suggested the reporter to state, that he had merely used the common phraseology of his country, and had not intended an insult to Frederick Douglass.

The Chairman then called on HENRY VIVENT, who, in a few minutes, in a calm and impassioned address, advocated universal freedom, peace, and brotherhood.

Mr. J. H. PARRY seconded the resolution, which passed unanimously. Thanks were voted to Mr. Thompson, for his conduct in the chair, and the

Mr. E. P. Russell, H. H. Hatch, and others, seem to be engaged in the same good service, and to be doing good effect. Mr. and Mrs. Jones, also, in addition to their editorial duties, are not idle in the field. They find time to make to devote to the cause, as well as to the charge of the *Register*. We are glad that their sphere of usefulness is thus extended.

Mr. Brooke appears to be indefatigable in his vocation, and we are happy to observe that there is a strong anti-slavery feeling created and created in Ohio. It is an anti-slavery of the right sort, made in the right way, and it has a good probability of enduring. The sources are diligent, the seed is good, and the ground seems to be grateful. We hope it will bring forth a hundred fold.

WORCESTER COUNTY NORTH A. S. SOCIETY.
The Worcester North Division Anti-Slavery Society held its quarterly meeting at 1 o'clock, on Monday, Sept. 30, 1846. A. M. Pro. Everett, in the chair. A discussion on the necessity and propriety of organization, or no organization, occupied most of the session, in which Mr. Drake, of Leominster, Mr. Moody, J. T. Everett, and Mr. Davenport, of West Boylston, participated. Adjourned till 2 o'clock. Met again at 2 o'clock. Charles a Committee of business, consisting of L. Moody, P. Pillsbury, and H. W. Carter.

Resolved, that all persons present, be invited to bring resolutions for discussion, on their own responsibility, and to join in discussions of the meeting.

Committee of Business reported the following resolutions:
1. Resolved, That the war we are waging with Mexico, was in its inception, a violation of all rights, and an assumption of a lie; and in its prosecution, it is a continuation of the same. It must inevitably expose the people of this nation to the curse of God, and the indignation of all just men, through the civilized world.
2. Resolved, That the object is, and so far as man is concerned, to be to perpetuate slavery.
3. Resolved, therefore, that it is the duty of all just men, of all Christians, and especially all Abolitionists, to withhold from it all countenance and all voluntary support.
4. Resolved, That the position of this government, in relation to three millions of its subjects, whereby it is itself a right with which God has endowed, is in itself a sufficient reason, why every just man should withdraw from it his support, and labor for its immediate overthrow.

Resolved, That the Church of Christ is ever true to the side of the oppressed, and never on the side of the oppressor; that he who is always crying out, and not sparing, saying, loose the bands of wickedness, under the heavy burdens, break every yoke, and let the oppressed go free.
Resolved, That the Church, wherever it may be found, which takes the opposite ground, and is found on the side of the oppressor, and opposes the efforts of those who are laboring to deliver them that are held in the land of the spoiler; and gives its aid in favor of tyrants and slaveholders, is not the Church of Christ; but a congregation of Belial, the synagogue of Satan.

The resolutions were recurred to at pleasure, by the speakers, and discussed during the afternoon, with much spirit and truthfulness, by our friends, Pillsbury, Ford and Moody, who held up the Mexican war in its native ugliness, and the unparalleled path of its projects and supporters.

EVENING SESSION.
Met according to adjournment. In absence of the Secretary, Geo. H. W. Carter Secretary pro tem. The resolutions offered by the Business Committee were again read.
L. Moody spoke at some length in a rapid review of the course of the United States government, in regard to the war with Mexico, ensuring it, of course, in strong terms, and having expressed a desire for the overthrow of that government, he desired a more perfect one, which he said the people demand, and ought to have, and ought to have.

He was followed by Parker Pillsbury, who said little Society had met to devise some means for the overthrow of slavery; and to that end he proposed to set forth the importance of freedom of speech and of the press; these he said were the conditions, the indispensable condition; that nothing worthy the name of freedom could be enjoyed without them.

In the course of his remarks, he said there was not a D. D. in the land, that was ready to say that slavery was of itself, and under all circumstances, rather indifferent with the residue. What more had we a right to expect? Where the minister is the object of adoration, and where at his dictation 'God's temple' is bolted against all reformatory societies and meetings, for the single purpose of prohibiting this most obvious of them all entering, we ought surely to be grateful that we are permitted to enter the Town Hall, and favored with the audience of some from curiosity, and a few who desire some insight into our notions, that 'the Church is the bulwark of Slavery, and that the Union is an unholy alliance, and that honest Christians ought to repudiate them both; but I fear by none who sympathize for the slave, or whose love of righteousness, enables them to see any serious blemish in the American Church or the American Union.

Our next meeting was in this place. Here a battle has been fought; perhaps a victory won. We are not inclined to exult, however. If any of the bigotry and superstition—if any of the political idolatry—if any of the cold indifference towards the slave has been abated and dispelled by the preaching of 'Garrisonism,' God be the glory, and may he enable us to press the conquest still further. The lines are drawn—the issue is made, and the result must be victory or defeat. The policy of our adversary is not precisely Washingtonian; to protect the war; to worry out the enemy; to avoid a general engagement. But rather to avoid any collision, to keep their subjects from any intercourse with us, and, if possible, to prevent desertions to our camp. Their policy is shrewd and cunning, and the only safe one they can adopt, which is, to keep themselves and their subjects ignorant of our arguments, our measures, and our movements. To do this they contract the worship of God to one day in seven, and to 'his house,' and keep the key in the minister's pocket. This is emphatically true of this place. Consequently we had no reason to expect a great audience to hear such men as Quincy and Pillsbury, especially of that class who must need to hear on the subject.

A few independent minds, who have nearly cut their leading strings, with a goodly number of abolitionists, cheered the meeting with their presence. The exercises were of a high order, and interesting.

Our next move was to South Brookfield, so called—a parish more properly—or more properly still, the 'help-meet' of West Brookfield. We went to this place under great embarrassment, there being five houses for religious worship with a minister to each. The place is less able to support two than the West Parish is, as will appear from the fact that the Division of the school money, the West pays the South about one hundred dollars per annum to educate their offspring. The West has two places of religious worship, and it is admitted on all hands that the accommodations are ample for all her religion, and the South is not supposed to have any more of that commodity. Here we did not expect to find any great interest in the anti-slavery cause. We knew the people had something else to attend to. A few individuals who had given in their adherence to the

first principles of anti-slavery, very soon had to turn their efforts into a political channel in order to keep on terms with the religious influences, and you may be assured that they have been made to execute the behests of the democratic party in true city's party style. So completely impotent was the Liberty party in this town, that they were glad to be permitted to enter into the service of the democratic in accordance with some of the Liberty lecturing agents' counsel and advice.

The orthodoxy of this place is represented to be exceedingly rigid—so much so as to interdict dancing at convivial parties, especially with the more liberal denominations. So the report goes. At the same time they interdict all discussion of American Slavery in their meetings, or their house, or more properly 'God's house.'

Our meeting here was not large—a number of the clergy were present, but not a proportionate number of the people. Loring Moody brought the audience with tears in his eyes to state the exceptions which they took to our arguments in favor of dissolution or upon any other point, but not an individual moved his tongue. The animadversions upon the inconsistent and unchristian conduct of George N. Briggs, in the matter of Texas annexation and the Mexican war, made some prominent whigs who were present, shudder with cold chills. The only tangible signs of disapprobation which they exhibited was the buttoning up of their breeches pockets fast a sixpence might get into the contribution box, and help circulate these slanders against the good Governor. He can do no wrong in their opinion, while he remains true to his party. The mail comes freighted to this place with political, partisan, and religious sectarian publications, with scarcely a single paper devoted to the interests of humanity which is disconnected with these devices of sect and party; and together with the religious training of so many churches it is to be wondered at that the people have so faith in the power of moral principle to accomplish anything for the regeneration of the world, but cling to the ballot-box as the only hope of salvation from anarchy and destruction. What we did was in compliance with the scriptural injunction, 'In the morning sow thy seed and in the evening withhold not thy hand: for thou knowest not whether shall prosper, either this or that, or whether both shall alike grow.' Our last meeting was at Warren, a small little farming and manufacturing town—and rich withal. A silver dollar will be as well taken care of by the farmers of Warren as it can possibly be in China. Here the orthodoxy of the place keeps the key of the town hall in connection with their vestry and house for Sunday worship. We thought to go in there and talk of American slavery—but we found the two deacons and a superintendant had the exclusive charge, and were free proof against any importunities we could raise, and for more reasons than one. First, we don't want any political lectures, and your designs are political. Their poor fellows are not so much to blame for their suspicions; for they being rabid whigs, train on Sunday under a third party minister, whom they despise for the reason that he opposes them at the ballot-box. They are ignorant of there being any other type of anti-slavery than third partyism. It has not been best into them that anti-slavery is a religious principle, and does not necessarily develop itself in politics, and above all, that true anti-slavery will take no part in the administration of this pro-slavery government. They doubtless suppose that God absolutely requires of them and others to obey the laws of the country, be those laws what they may—and that slavery being according to law is right, and always will remain right if these laws remain unaltered.

The second reason was, anti-slavery meetings have an immoral tendency. They have some difficulties in the church about immoralities, but I have yet to learn that any persons claiming to be abolitionists have been implicated; the suspicions are altogether on the other side of the house.

The third reason was, their hands were tied by their instructions. This is a very common and artificial method of late of shutting off applicants for anti-slavery lectures. The hall is to be used for religious meetings, and anti-slavery is left religious. That game is played no better in Warren than in West Brookfield, if as ardently. The committee tie their own hands and can't by any possibility move a finger if there is any suspicion of anti-slavery being the topic, but when somebody that has no leech to read to professing Christians, or partisan politics comes along, the string gets untied, and in utter, palpable disregard of votes and instructions, the doors of the hall, or vestry, or church, fly open, and nobody is arraigned for violating instructions.

As we could have no admittance to the orthodox domain, we went to the tavern, and found very comfortable accommodations, though somewhat strait. Some complaints were made by our friends that we were debarred the use of the churches for our meeting. Members of the Universalist Society were solicitous of exonerating themselves from such charge, and did so. That house would have been used for our meeting had it not been necessarily undergoing repairs. The orthodox in this place have great contempt for the more liberal denomination, and in order to cast the greatest possible reproach upon our principles, they say to us, 'Go over to the Universalist house; they admit anything—even as vile as anti-slavery. Thank God then for the Universalist Church in Warren, in the hope that there may be some Christians there.'

Nevertheless some of those identical orthodox Christians did come and swear about our proceedings, though we did not contaminate their church. The tavern hall was altogether too good for us in their estimation. One of these church adherents is supposed to have exercised himself by bringing a spirit gun from outside into the window, and the Devil, in order to make sure of this man's services, told him to blast like a calf when there should be a pause by the speaker, and he did so, like an obedient child. But these things are of no moment—they caused no interruption whatever; the audience listened with intense interest to the remarks of the several speakers. I only allude to them to show what tools the church has got to defend her from the rebukes of those who advocate the claims of humanity, and the extension of liberty to the bondmen of America.

We had a very attentive and respectful audience—rather too much crowded in the evening for comfort; but it will not do to present for abolitionists to be fastidious about comfort for themselves. J. N. Buffum, Loring Moody and Parker Pillsbury severally addressed the meeting, and much to the edification, apparently, of the audience.

Although the public mind in Warren, is in a very confused state upon this subject, I apprehend that a fair exposition of undiluted anti-slavery, would produce a public sentiment that would place the orthodox keepers of the town hall and their associates in their true rank, and that would be, in military parlance, in the rear rank of the guard to the hindmost baggage wagon.

The respectful treatment of the citizens generally, and the civilities tendered to us was the occasion of the adoption of the following resolution:
Resolved, That the thanks of this Society are due to the abolitionists of Warren, of whatever denomination, for the hospitalities received by the speakers and strangers from abroad upon this occasion, and for defraying the expenses of this convention in addition to a liberal contribution.

After the adoption of the following resolutions, which had been the subject of discussion during the several meetings, at a late hour, the meeting adjourned, and the speakers departed on their way to Worcester, to hold a meeting in that place on the Sabbath.

WORCESTER COUNTY SOUTH A. S. SOCIETY.
WEST BROOKFIELD, Sept. 30, 1846.
MR. EDITOR:
Last evening the Worcester County South Division Anti-Slavery Society completed a series of four days meetings in this neighborhood, according to previous announcement in the *Liberator* and other papers. It was thought advisable to substitute this plan for the quarterly meeting of the society, in lieu of the usual one of holding a meeting in one place for one or two days; hoping thereby to gain access to new minds, and to more ears than could otherwise be done. Doubtless the plan has answered the desired end in that respect, at least, and the influence which are abroad in consequence of our agitation have a wider scope for good or for evil than though we had confined operations to one place. It is more laborious, wearisome and expensive than the old method; and whether the extra labor and expense will be remunerated by a corresponding increase of interest in the cause of humanity, may be somewhat problematical.

Our first meeting was at North Brookfield, a place highly distinguished for its enterprise, industry, orthodoxy, Liberty Partyism, benevolence, sobriety, good order, and the place also from which emanated the ecclesiastical manifesto known to abolitionists by the significant title of "The Brookfield Bull," sent forth by the General Association of Congregational ministers of Massachusetts, cautioning women and all lay members not to interfere in the moral and religious instruction of the people without first taking their instructions from the ministry, and then abiding by those instructions.

Here, as might be expected, Garrisonianism is looked upon by the mass as a very dangerous doctrine, and by the few who are willing to be considered reformers as not altogether a harmless affair. The dissolution of the American Union, and the overthrow of a corrupt church, are events which, in the minds of all, are to be prevented, if possible, till the final conflagration.

The Whig and Democratic parties, together with the Catholic Church and some Protestant heterodoxy, are to be annihilated, and then will come the reign of peace on earth, in the opinion of the reformers of N. B.

Our reception was very civil with a few individuals who go for free speech and free discussion, and rather indifferent with the residue. What more had we a right to expect? Where the minister is the object of adoration, and where at his dictation 'God's temple' is bolted against all reformatory societies and meetings, for the single purpose of prohibiting this most obvious of them all entering, we ought surely to be grateful that we are permitted to enter the Town Hall, and favored with the audience of some from curiosity, and a few who desire some insight into our notions, that 'the Church is the bulwark of Slavery, and that the Union is an unholy alliance, and that honest Christians ought to repudiate them both; but I fear by none who sympathize for the slave, or whose love of righteousness, enables them to see any serious blemish in the American Church or the American Union.

Our next meeting was in this place. Here a battle has been fought; perhaps a victory won. We are not inclined to exult, however. If any of the bigotry and superstition—if any of the political idolatry—if any of the cold indifference towards the slave has been abated and dispelled by the preaching of 'Garrisonism,' God be the glory, and may he enable us to press the conquest still further. The lines are drawn—the issue is made, and the result must be victory or defeat. The policy of our adversary is not precisely Washingtonian; to protect the war; to worry out the enemy; to avoid a general engagement. But rather to avoid any collision, to keep their subjects from any intercourse with us, and, if possible, to prevent desertions to our camp. Their policy is shrewd and cunning, and the only safe one they can adopt, which is, to keep themselves and their subjects ignorant of our arguments, our measures, and our movements. To do this they contract the worship of God to one day in seven, and to 'his house,' and keep the key in the minister's pocket. This is emphatically true of this place. Consequently we had no reason to expect a great audience to hear such men as Quincy and Pillsbury, especially of that class who must need to hear on the subject.

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late meeting of the Worcester County South Division Anti-Slavery Society.
Resolved, That the American Union was formed only on condition that a large portion of the people be held as slaves, by the united physical and religious power of the nation.
Resolved, therefore, That the support of our Constitution, or an oath to support it, is a crime; and that citizenship in this government is treason to the government of heaven—that making, and obeying its laws, is to war upon every principle of justice—and that the immediate dissolution of this Union, by moral and peaceful agitation and revolution, is to be demanded, in the name of humanity, according to the laws of the living God.

Whereas, The Governor of Massachusetts has publicly declared the annexation of Texas to be directly opposed to the Constitution of the United States; and moreover, that the Free States ought to dissolve the Union, rather than to submit to it. Therefore,
Resolved, That in calling on the militia of the State to engage in the Mexican War, that has resulted from annexation, he now stands before the people, not only as the cloven foot of Southern despotism, but also, as guilty of high-handed perjury—he having repeatedly sworn to support that Constitution, for the subversion and destruction of which he is now calling on men to die on the field of battle.

Resolved, That the Free Church of Scotland, in sending a deputation to the slaveholding Churches of this country, to solicit and receive their blood-stained Dollars, to build up the cause of Christian Liberty in Scotland, and there attempting to vindicate the Christianity of their slaveholding allies, have insulted the Christian name, injured the cause of the slave, disgraced their own Church, and proved themselves destitute of humanity unlike the Repealers of Ireland, who rejected and sent back the slaveholders' bounty.

Resolved, That we hail with delight the agitation now going on in Scotland, which was first commenced by Dr. Willis, Dr. Dunkin, and others of the Free Church, and since continued by Wright, Thompson, Douglass and others, to compel by fact and argument, the Free Church to send back their ill-gotten gains, and dissolve their union with slaveholders; and we trust that their will never cease, until Scotland's Free Church wipes out that foul stain upon her character, and she dissolve that covenant with death, and agreement with Hell.

Resolved, That Liberty party is not Anti-Slavery. First, because it voluntarily sustains the Constitution and Union, even while making war upon an unoffending Republic, to extend and perpetuate the slave system. Secondly, because its leaders are most of them ministers, or members in a Church that James G. Birney has proved to be the Bulwark of American slavery. Thirdly, because it has made itself a city of refuge for the pro-slavery church and ministry, who love sect and self, more than man, or God; and fourthly, because it degrades the Anti-Slavery movement to a mere squabble in party politics, utterly unworthy its high and holy character and design.

Resolved, That this Society would repeat its testimony against the Religion of the Presbyterian, Baptist, Methodist, and Congregational Churches and all other denominations that fellowship them as Christian bodies, as more wanting in humanity than Mahomedanism, or Catholicism, both of which are abolishing slavery.

SAMUEL MAY, President.
JOHN M. FREE, Secretary.

EXTRACT OF A LETTER FROM JONATHAN WALKER.
CLAREMONT, N. H., Aug. 30, 1846.

I improve the present opportunity to submit to you a brief sketch of my present tour in New Hampshire, of which you can make whatever use you please.
(Captain Walker then informs us that he has visited New Ipswich, Mason Village, where a Christian Baptist minister, whose name he does not give from Fall River, gave way to him, and assisted him in his meeting—Peterborough, Dublin, Marlborough, Keene and Gilsum,—in most of which places he held meetings. He then proceeds to Marlow, his adventures at which place are fine, in his own words.)

Wednesday, 26th, went to Marlow, a small place, and got the privilege to hold a meeting in the Academy. I had quite a discussion with a military teacher in that place. He thought I was doing much mischief in trying to excite dissatisfaction with the present state of things: the abolitionists were exciting the slaves to insurrection; they were the cause of the Southampton insurrection, in Virginia, (in 1822) more recently boxes of arms and murderous weapons had been found at the South, sent there by the abolitionists to the slaves; he had lived at the South, had seen slaves sold at auction, had been waited on by slaves; he sympathized with them as much as I did, knew their condition was wretched, and their sufferings great; but if the system was let alone, it would cure itself! They were not fit for freedom. He had read some one's tract at the South, which mentioned that the negro blood was the stoniest blood on the whole earth! He had seen free slaves at Norfolk, and they were the stupidest people he ever saw.

At this point he was asked, if he meant to be understood to say that he had seen free slaves at the South? He replied that he did. This admission excited considerable merriment from most of the audience. By this time he found that he had placed himself in an awkward position, and was fast calling down the contempt of the audience; and in order to better his case, he stated that he had not come there prepared to discuss the subject with me, for he had paid no attention to it for the last two years. After he had spent considerable time in replying to what I had said, in the manner here exemplified, at different times—each effort placing him in a worse predicament than before—I submitted to him the following questions, which his own statements had brought to my mind, as he was making great pretensions to learning.

1st. How deeply a person could feel for, and sympathize with, the slaves, in their wretched condition, when he had not paid any attention to that subject for the last two years?
2d. If by leaving the system of slavery to cure itself, as he advised, and as it had been left for the last sixty years, in which time it had increased tenfold, how much longer must it be left alone to effect its abolition?
3d. What kind of an animal a FREE SLAVE might be, or, to what class of beings it belonged to?

The meeting was dismissed, and before the audience had all left the house, a star, weighing about one pound, was thrown in at one of the doors, with a good deal of force, and struck one of the front seats near the stand, and left an impression deep in the plank. That, I suppose, was the last answer to the last question; and I do not think it was added by the teacher or his pupils, as I learned he had lately established a literary and military school in that place.

Thursday, 27th, went to Paper-Mill Village, five miles. Got there late in the day, posted up a few notices, held a meeting in the evening in the school-house; audience rather small, but all appeared deeply interested.

On Friday, went to Claremont, eight miles, but could find no friends to the cause. I stopped at a tavern, and engaged the Town House. The man who had charge of it was afraid it might be injured, and wanted some one to be responsible for any damage that might be done by those opposed to a quiet meeting. I told him that I thought there would be

no danger, for I supposed the days of mobbing the abolitionists had gone by, in this section of the country.

At the time appointed I got some lamps, and lit up. Only about forty persons came in, about equal numbers of men, women, and boys, who were very attentive. Much noise and chatter out of doors; several stones were thrown in, and one pumpkin. No damage was done, however.

I went to the tavern and stayed over night, and Saturday walked to this place, eleven miles. I could have no house to speak in on Sunday, (this day,) but have an appointment for to-morrow evening in the Baptist meeting-house. I may make further sketch of my tour in this State, which will probably end next week. I intend to be at Leominster on the 8th of next month, at the quarterly meeting.

Please whisper to the Southern despot, and tell them not to despair of the Granite State yet; for they have many choice spirits here, notwithstanding Jack Hays and a few others have disturbed the old lies.

Yours truly,
JONATHAN WALKER.

We have another letter from our worthy friend, Captain Walker, for which we are sorry that we have not room. He lectured on Monday night, Aug. 31, in Claremont, in the Baptist meeting-house, which he was allowed to use, though not without some difficulty, arising from suspicions that he belonged to the 'Garrison School.' The next day he went to Walpole, where he had to light up the Town Hall with his own hands, and afterwards to enlighten some fifty or fifty people who must needs know something of the Peculiar Institution! the United States yet!

At Walpole we regret to learn that Captain Walker met with a serious loss. He had left his valise, containing clothes, \$30 dollars in silver, received for the sale of books, and other articles, at the stage-office, (of course a grog tavern, as is the New Hampshire fashion, as the Captain remarks in a parenthesis,) which was deposited in the baggage room by the bar-keeper. The next morning the valise was missing. After pursuing his property to Keene, and afterwards to Fitchburg, he returned to Boston and found his valise, minus the money, at the Charlestown Depot. He thinks, and with some reason, that this matter has quite as much the look of designs of mistake. The tavern-keeper, we should think, is clearly liable, in justice and in law, to make good the property lost while in his keeping. We are heartily sorry that this loss should have fallen on one who can so ill afford it. But we are glad to find that he keeps up a good heart, and is in no wise discouraged. We hope to hear of him long and often, upholding his branded hand as a testimony against slavery before the people.—G.

LETTER FROM JOHN GORDON.
WASHINGTON, Washington Co., Penn., Aug. 10, 1846.

EDWARD QUINCY.
I wish to say something in this letter respecting the mission of Mr. Garrison to England. Emotions unutterable fill my breast in contemplating its issue. He goes not as the proud diplomatist, under the pomp and patronage of a hypocritical and vaunting government, with a good nine thousand outfit; but with the approbation and earnest solicitation of that noble band of philanthropists in America and Great Britain, of whom the world is not worthy. How wide the contrast between the two! The one goes as the pompous but circumscribed envoy, to negotiate in petty, selfish, international enmities; the other as the representative of a philanthropy wide as the universe—to urge the claims of down-trodden millions, and the expurgation of the price of blood from the coffers of the free church—begged from bloody tyrants in the Sodom of Southern America. How grand, how noble, how elevated the objects! If the prayer, at least, of one individual is answered, the wind and waves shall be propitious, and the blessing of the God of purity, of peace, and of the oppressed, shall abundantly crown his labors! The arrows of calumny have been aimed to destroy his character. Well may it be said of him, as the venerable patriarch said of Joseph, 'The archers have sorely grieved and shot at him; but his bow still abides in strength, and his hands are still strong by the mighty hand of the God of Jacob.'

And truly is the euphonic language of Scripture applicable in his case—that his own familiar friend has turned against him. I allude to the unhappy division between himself and N. P. Rogers, once his admiring friend, but now his bitter enemy. And for nothing under the sun, (as far as I can learn,) than his stern adherence to the right. Evincing clearly, that he values the immutable principles of justice more than the dearest friend he has. A more malignant article could not be found, than the one lately from the pen of Mr. Rogers, placed appropriately in the 'Refuge of Oppression.' Whilst reading it, I was painfully reminded of his own language in rebuking a similar malignant, and that is, I was 'sorry! sorry! very sorry! I do not think a purer spirit, and more noble and honest man exists, than N. P. Rogers. Although personally unknown, I have been a close observer of his character. Amidst scorn and obloquy, the desertion of friends, and anathemas of enemies, he still remains unswerving, unmoved, unshaken. Grasping more firmly the shield of truth, he towers like a pillar of light before the veteran troops enlisted in the holy cause of a world's redemption.

May the Almighty God, in whom his trust is, give him an inspiration to hold up in all its horrid deformity, the atrocious conduct of the Free Church delegation! May they find that, however high their characters have heretofore stood, this horrible sacrifice of principle, this dastardly act, shall overwhelm them with lasting shame, if they do not speedily repent, and send back that money! That act would have an omnipotent effect in the destruction of slavery in America. No union with slaveholders! In Church or State, should be the watchword of every true anti-slavery man and woman. It would prove a two-edged sword, piercing to the dividing sunder of the joints and marrow—the soul and spirit—of every slaveholding heart. God has lately opened my eyes on this subject, and I have ceased to commune with a slaveholding church; (although my parents were, and almost all my friends are, members of the Old School Presbyterian Church.) I shall no longer be contaminated with her leprous defilement; but henceforth stand on the pure mount of come-outism. Much more I should like to say, but have neither time nor space.

Believing that all the true friends of Mr. Garrison should contribute something to defray the expenses of his mission, I send fifty cents in this letter for that purpose. *Don't forget to send to J. GORDON.*

LETTER FROM JOHN NOYES, JR.
CLAREMONT, N. H., Aug. 11, 1846.

EDWARD QUINCY.
I wish to notice a few facts in connection with the Anti-Slavery Pic-Nic in this town on the First of August.

There are, in this town, six evangelical churches, numbering, probably, six hundred members; all the professed followers of Him who came to preach deliverance to the captive, the opening of the prison doors to them that are bound: And it would be supposed that this number of persons, professing to be the salt of the earth and the light of the world, together with their spiritual leaders, would be freemen and foremost in every righteous cause—that they would sympathize deeply with God's suffering poor. But what is the fact? Not so much notice was taken of the celebration of that glorious event when 800,000 pieces of merchandise were transformed into 800,000 men, women and children made in the image of the living God, by the churches and clergy of this town,

as there is of a military training or a sham fight; and I believe the churches and clergy of this town, and of this nation as a body, are more rejoiced and revived when the god of battles turns the scale in their favor, and gives them a victory in war, than they are when an anti-slavery or a peace meeting is held by the friends of God and his suffering poor.

I know they will call this hard judging, but I believe it to be sober truth. Out of their own mouth will I condemn them. Some two years ago, the military got up what they called a *sham fight*, and many of these pious church members went, with one of their spiritual leaders, Rev. Dennis Powers, who said he enjoyed it much, and that he always liked such sport. I believe he told the truth; I have no doubt that a majority of the church and clergy delight in seeing others learn the art of human butchery.

I was going to tell you about our so called anti-slavery churches and ministers. But one out of the seven or eight of the clergy of this town attended the Pic-Nic, or gave any notice of it to the people. Of course, a few of the church were there, and those few harassed their reputation in the church.

A word about our Sunday meeting in the grove. This was a harder cut to the sectarians than the meeting the day before. Their language was, (judging from their conduct,) 'It may be well enough for you abolitionists to celebrate the emancipation of the West Indies, but we have more solemn business to attend to, viz: the salvation of the soul! But to hold a meeting in the grove on the Sabbath is a desecration of God's holy day that he will frown with indignation upon.'

A good orthodox deacon told me in conversation, that it was a shame and disgrace to hold such a meeting on the holy Sabbath. I sincerely pity him and the great mass of the people, who are kept in ignorance by a heartless priesthood. But if they place their consciences in the keeping of priests, they are not so much to be pitied, after all!

I must close this broken epistle by saying that the two days meeting in Abington will be the means of doing much good.

Yours, for the truth,
JOHN NOYES, Jr.

IF We have received a letter from our friend George W. Stacy, suggesting the want of a book, giving a sacred history of our cause from the beginning to the present time. This suggestion he wishes to be laid before the A. S. public, through the columns of the *Liberator*. We very cheerfully comply with his request, and would commend his proposition to the serious consideration of those needing, and those competent to preface, such a manual. It ought to be made the medium of much useful information as to the character, as well as the history of the A. S. cause.—G.

TO CORRESPONDENTS.

A Subscriber is informed that the letter from Virginia to which he alludes, will appear next week with some editorial comments. It has been deferred by a press of other matter.

Our excellent friend John Bailey, of New-Bedford, will excuse our apparent neglect of his interesting letter from the West. It was mislaid, but has been recovered, and shall appear next week.

G. W. F. Mellen is assured that we had no allusion to him in the remark to which he objects. He was not in our mind at the time. We decline the discussion he suggests. Persons desirous to know the reasons of Mr. Mellen's views of the Constitution may do so by referring to his laborious work on the subject.

OLD COLONY.

The members and friends of the Old Colony Anti-Slavery Society are reminded that their next meeting will be held in the town house at Middleborough, to-morrow and next day, Saturday and Sunday, Oct. 3d and 4th, and they are urged to attend this meeting at almost any expense of time or money. Middleborough is a new field of anti-slavery labor, and we cannot expect much from that town. The meeting must be made up by the friends of the cause in the county. Who will stay away? Let all who can attend. A large meeting should be held, and an enthusiastic one; and it is in the power of our friends to make it such. Much may be done to awaken an anti-slavery feeling in that town which will be of much service to the cause of freedom. Let the crowds who come to this meeting give practical evidence that the love of freedom in the Old Colony has not yet become extinct; as well as an earnest of zeal and devotion to the cause hereafter.

Parker Pillsbury, Sidney Howard Gay, and other devoted friends of the cause are expected to be present and address the meeting.

LORING MOODY.

ESSEX COUNTY.

The next quarterly meeting of the ESSEX COUNTY ANTI-SLAVERY SOCIETY will be held at Lynn, on Saturday and Sunday Oct. 17 and 18. Will not the friends of freedom see to it that this meeting is at all even the bondman could wish? Slaveholders and their abettors will rejoice at its failure. Nothing gratifies them more than empty seats at anti-slavery meetings. The friends of the anti-slavery cause, throughout the county, are urged not to fail of giving their attendance at this meeting. A more particular notice will be given next week.

LORING MOODY.

General Agent Mass. A. S. Society.

ANTI-SLAVERY FAIR.

The sixth Annual Fair of The Weymouth Female Anti-Slavery Society will commence on the evening of TUESDAY, October 6th, at 7 o'clock, in the hall of Wales's Hotel at Weymouth Landing, to continue through the two succeeding days, ending with a Tea Party.

A great variety of useful and beautiful articles will be offered for sale, and the friends of the cause are respectfully invited to attend. Donations, either in money or articles, will be thankfully accepted, and may be sent to either of the undersigned.

LUCRETIA A. C

